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J.N. Hostetter

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# EVANGELICAL

# Visitor

Volume LXV

January 21, 1952

Number 2



The Young People of Southern Ohio last year erected this large, attractive sign which serves as a constant witness to those who travel U. S. Highway 40.

*The highway of the upright is to depart from evil; he that keepeth his way preserveth his soul. Proverbs 16:17.*



# "Are Communists More Zealous Than Christians?"

A FLORIDA gentleman offered to take a street beggar into a restaurant. The panhandler refused. "I asked for money, not for food . . . Of course I'm hungry. I haven't eaten a good meal for three days." He explained frankly, "I am a Communist. We need money for literature."

I wonder how many Christians would go hungry to get money for distributing their literature. And to show how much good literature can do, Neal Dow was once asked how he made the State of Maine prohibition. His reply was, "We sowed that State knee deep with prohibition literature".

A certain Colonel LaCrow in our armed forces was called upon to sit at the council table with Communist representatives. He wanted to win a certain man to Christ. The young Communist quickly became aware of his intention and turned to him with brutal frankness, "You are trying to convert me," he said. "There is absolutely no use, I belong to the party. All I have . . . even my wife and family . . . would be sacrificed in obedience to its commands."

Colonel LaCrow was sent to his knees in heart-searching prayer. Here was a Communist completely given to his organization. Was he himself, a Christian, given to Christ in any such absolute fashion?

One man says of Communists in Italy, "In all my travels throughout post-war Europe I have never seen the Communists' equal for earnestness, aggressiveness, and a sacrificial passion for the spreading of the message of the Kremlin." They have little halls everywhere, something similar to missions. Halls blare out the message at almost every street corner.

On the other hand, it is a heart-breaking fact that while Bible societies clamor for Scriptures to meet the numerous demands in different countries, many professing Christians are spending their money for non-essentials.

Missionary boards are hampered continually by lack of funds. But when you give to missions, make sure you do not give to help spread modernism. Select evangelical societies, where every missionary is true to the Word of God.

Some say the atomic war will start before January, 1953. If this is true, soon many of your holdings will be worthless. Or if we ever have war

here as in Korea, you may become penniless overnight. Invest your money in a soul, and that money will go on and on until time shall be no more.

We say America is wicked, but what are some Christians doing to make it any better? Many could at least pass out tracts. There is such a thing as the sin of omission. Christians have slept long enough. They should match sacrifice with sacrifice, zeal with zeal and self-denial with self-denial.

Anything you give up for His sake will bring you a profit of 10,000 per cent, or 100 to 1. And Jesus answered and said, "Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife or children, or lands, for my sake, and the gospel's, but he shall receive an hundredfold now in this time, houses and brethren, and sisters, and mothers, and children, and lands with persecutions; and in the world to come eternal life."—Mark 10:29-30.

Dr. Schwaz, prominent Australian physician, said it seemed to him that if the onrush of Communism is to be stemmed before it engulfs America, Great Britain, and the few democracies that are left, something drastic must happen, and it must happen soon.

A. J. Gordon said, "I warn you that it will go hard with you if He finds your wealth hoarded up in needless accumulations instead of being sacredly devoted to giving the Gospel to the lost."—Mrs. DeWitt Smith, in *The King's Crusader*.

## Recipe for a Happy New Year

Take twelve fine, full-grown months; see that they are thoroughly free from all old memories of bitterness, rancor, hate, and jealousy.

Cleanse them completely from every clinging spite; pick off all specks of pettiness and littleness; and in short, see that these months are freed from all the past—have them as fresh and clean as when they first came from the great storehouse of Time.

Cut each month into thirty (or thirty-one) equal parts. This batch will keep for just one year. Do not attempt to make up the whole batch at one time (so many persons spoil

the whole lot in so doing), but prepare one day at a time as follows:

Into each day put faith, courage, work, (some persons omit this ingredient and so spoil the flavor of the rest) *hope, fidelity, liberality, kindness, rest* (leaving this out is like leaving the dressing out of the salad—don't do it), *prayer, meditation* and *Bible reading*.

Be sure to include a generous quantity of *consideration, patience* and *longsuffering*.

Don't forget a pinch of the salt of *candor*; season well with *grace*, not forgetting a sprinkling of good *humor*.

Pour into the whole *love* without measure, and mix with a vim. Cook thoroughly in a fervent heat. Garnish with smiles of *thankfulness* and sprigs of *joy*; then serve with *quietness, unselfishness* and *cheerfulness*—and a Happy New Year is yours.

—By Tom Olson from "Now."

## Evangelical Visitor

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# Editorial

JANUARY 8, 9, 10

**M**ESSIAH College Chapel was filled with earnest listeners. We were listening to truth that often struck at the place where it hurt. The first annual Seminar of the Brethren in Christ Church was in session. A sponsorship by the Ministerial and Examining Board and the Board for Schools and Colleges jointly has inaugurated a movement that under God should be of untold value in helping the Brethren in Christ ministry meet our responsibilities.

The Seminar was high-lighted by the soul-stirring Ministry of Rev. Howard Sugden, pastor of the Baptist Church, London, Ontario. His messages on "The Preacher," "Revival," "Youth" and the closing message on "Prayer," moved every attendant in such a way that certainly we can never be the same as before.

S. F. Wolgemuth, Jesse Lady, Paul McBeth, Henry Ginder and C. W. Boyer ably shared in the teaching ministry that was interspersed with periods of open-hearted discussion. In fact, one of the anticipated periods in any Seminar is the question and answer period. It was discreetly used and served a good purpose during our first annual Seminar.

The staff surrounding Messiah College performed a great service in entertaining the more than one hundred and fifty in attendance. Meals were served in the College dining room and lodging was enjoyed in the homes of the community and congre-



gations, not too far removed from the College.

The emphasis throughout the seminar was Christ-centered, with repeated calls that we major on preaching the Word. The danger of majoring on minors and minoring on majors was clearly pointed out.

More and more we are coming to realize the impracticability of divided interests as it effects our Christian ministry. Our call by the Holy Spirit to be ministers is a full-time responsibility. The apostles said "It is not meet that we should leave the word of the Lord and serve tables." Our duty is "to give ourselves continually to the Word and prayer."

—J. N. H.

## A Man of God

It was in 1929 at the General Conference held at Merrill, Mich. that I first met and formed the acquaintanceship of the late Bro. John Nigh. On numerous occasions since then it was our privilege to work closely with him on committee and board work. His sincere and continued concern for the welfare of the church was evident. His zeal in entering new fields with the gospel was untiring. Bro. Nigh had the Christian quality of being able to differ with you and not have it affect his personal relationships. While his race is run, the impact of his life is, as it were, only begun.

J.N.H.

## Not Afraid

*I do not know what changes lie ahead,  
What joy or sorrow,  
What disappointment or what glad surprise  
May come tomorrow.  
But this I know—though smooth the road  
or rough—  
As each day dawns His grace will be enough.  
  
So in His strength I bravely venture forth  
In the New Year;  
If on the water He should bid me walk,  
I will not fear;  
Convinced am I that in the sun and shade,  
He will be with me—I am not afraid.*

—Christian Victory.

## What Have You Suffered?

**I** SAW in a dream that I was in the Celestial City—though when and how I got there I could not tell. I was one of a great multitude which no man could number, from all countries and peoples and times and ages. Somehow I found that the saint who stood next to me had been in heaven more than 1860 years.

"Who are you?" I said to him. (We both spoke the language of heavenly Canaan, so that I understood him and he me.)

"I," said he, "was a Roman Christian; I lived in the days of the Apostle Paul. I was one of those who died in Nero's persecutions. I was covered with pitch and fastened to a stake and set on fire to light up Nero's gardens."

"How awful!" I exclaimed.

"No," he said, "I was glad to do something for Jesus. He died on the cross for me."

The man on the other side then spoke: "I have been in heaven only a few hundred years. I came from an island in the South Seas, Erromanga. John Williams, a missionary, came and told me about Jesus, and I too learned to love Him. My fellow-countrymen killed the missionary and they caught and bound me. I was beaten until I fainted and they thought I was dead, but I revived. The next day they knocked me on the head, cooked me, and ate me."

"How terrible!" I said.

"No," he answered, "I was glad to die as a Christian. You see the missionaries had told me that Jesus was scourged and crowned with thorns for me."

Then they both turned to me and said, "What did you suffer for Him? Or did you sell what you had for the money which sent men like John Williams to tell the heathen about Jesus?"

And I was speechless. And while they both were looking at me with sorrowful eyes, I awoke, and it was a dream! But I lay on my soft bed awake for hours, thinking of the money I had wasted on my own pleasures; of my extra clothing, and costly car, and many luxuries; and I realized that I did not know what the words of Jesus meant: "If any man will come after Me, let him deny himself, and take up his cross, and follow Me." —Presbyterian Survey.

Ruin necessitated grace to retrieve man from it, for how could a wreck ever pull a wreck out of the ditch?

—S. J. G.



# A Hymnbook . . . A Magazine . . . And A Bible

*Rev. H. L. Turner*

**T**HERE are good Christian people who in these days are tempted to doubt the present reality of the Holy Spirit, and His work. Does He today convict men of sin as in days of old? Are men born of the Spirit in these days? Has the day of miracles passed? If you are one of these honest folk who are wondering, the following story will be of help to you. It was told to me by R. B. Clark, an experience of his earlier years as a missionary of The Christian and Missionary Alliance in Peru, South America.

It happened in Tayabamba in the year 1937. It happened to a people who, as far as careful investigation has been able to reveal, had never heard of a missionary, or seen a Bible. They were very far removed from any such spiritual agency.

These mountain Indians lived in a valley high in the Andes, isolated from civilization and four days by mule train from the nearest center. It chanced one night that one of their number gave shelter to a traveler who carried among his possessions a hymnbook, a religious magazine, and a Bible, all in Spanish. The guest told them of the joy he received as he read and used these books. With his curiosity aroused, and possibly a genuine interest in things spiritual, the host asked the stranger to leave the books with him. The stranger explained that he could not give up his Bible since it was so precious to him, but he did leave the hymnbook and the magazine, and went on his way.

The new owner of the books read them carefully, and became interested and eager for more.

But we must go back two years to a time when a woman of the village had offered this man a book. She had obtained it from a native who had doubtless gotten it on the coast. It was a religious book, and evidently Protestant, and she did not want it. But neither did he want it. And so it lay for two years awaiting the time when curiosity and desire should lead him to see if it could be by any chance the same book that his recent visitor had found so precious. Going to the woman, he dis-

covered that it was a New Testament, and the book so long neglected was now joyfully accepted and became the constant companion of the man. He became so changed that he became rather alarmed. He no longer wanted to drink the native liquor. Desire for chewing the coca leaf left him and old things truly passed away. As he told others of his experience, interest was awakened to such an extent that an order for hymnbooks, Bibles, and magazines was sent to the address found on the back of the magazine. Cash accompanied the order which was sent many difficult miles away to the "Inca Bookstore" in Lima.

As orders were received for more Bibles, hymnbooks, and magazines, always accompanied by cash to cover cost, the missionary in charge of the

Going over the long difficult trail, taking in all about six days, he found a group of about thirty believers in a crudely organized church. They sang hymns, putting their own tunes to the words. They prayed, they read and studied the Word of God and conducted Sunday school with the help of the literature received from the bookstore. They had made Jesus Christ their Lord and Saviour. They were a truly born again people. They had increased from one believer to thirty.

And now they were a persecuted people. The hatred of the religious leaders of the village was aroused, but try as they would they could find nothing by which the so-called heretics could be stopped. Finally, however, it was learned that these changed people were conducting a school. It mattered not that it was a Sunday school. Did not the law of Peru decree that no one should teach school without a license? Where not these heretics teaching school? Were they not thus breaking the law of the country?

And for this six of their leaders were put into jail, where they remained in an underground cell for five weeks. During the day they were permitted to be in the patio of the



bookstore asked various missionary societies concerning these people of the mountains. No one had heard of them, not even the Bible society.

One day a telegram was received at the bookstore. It asked for help since six men were in jail, in distant Tayabamba. How could one help? It chanced that our brother R. B. Clark was in the bookstore that day, and was told about the telegram. Hearing the story of the lengthy orders for Bibles, hymnbooks, and magazines, always accompanied by cash, he felt that something should be done to help them, and decided to make the trip to Tayabamba.

prison. The death of the wife of one of the men obtained their release, the police authorities making this bereavement the pretext for liberating the other five. Some little time after, the missionary arrived on the scene and visited the chief of police who told him that he was glad to be rid of these fellows as he did not like their Protestant music! He told Brother Clark that they seemed to be singing night and day.

The work of the grace of God was marvelous, spreading to other villages, until in one part an entire village became Christian. The following

(Concluded next column)



Text, Acts 12:10 'They came unto the iron gate.' Read Acts 12.

### Part I

THE understanding that we have of this gate is, a barrier across an otherwise open road causing a complete obstruction. We observe that it was a gate of iron unto which they came and that suggests to us that inescapable circumstance into which the pathway of almost everyone leads at one time or another and before which we are confronted with that baffling question, 'What can one do when there is absolutely nothing else apparent to do?' Life is a merry voyage and then suddenly there looms across our path an impossibility entirely beyond our control an obstruction before which we must entirely rearrange our attitudes, ambitions and life in general. It may be sudden loss, severe illness, intense suffering, dire calamity, extreme disappointment, grave misunderstanding, dark mystery, whatever, it is complete frustration before which the way we were going seems to stop entirely.

Before the iron gate will we misbehave with the multitude in human weakness or under the pressure that crushes our 'petals' shall we in the strength of the power that we profess to possess, yield the essence of a 'sweet savor of Christ unto God in every place'. Will our lives bear the delectable fragrance of the Rose of Sharon who was crushed for our Salvation, that we might have a way of escape in life's crushing circumstances?

Dr. Paul Rees, in the sermon 'When Life Turns Impossible', sug-

year a number of these Tayabamba brethren attended a Bible conference at which Dr. A. C. Snead, our foreign secretary, was present. This meant a journey of twelve days on foot, and then twelve days back. Within two years of the first missionary visit, a graduate of the Peruvian Bible Institute in Lima had been able to organize a Bible conference in their own region, and it was attended by nearly three hundred believers.

This is the story of a hymnbook, a religious magazine, and a Bible. To this day there is no resident missionary among them—because there is no one to send to them. But today, in the twentieth century, the Spirit is still working in the lives of men. He can use a hymnbook, a magazine, a Bible, a stranger, to save souls. May this encourage you to pray, to give, to go. —*The Alliance Weekly*.

# The Iron Gate

A sermon preached at The Elizabethtown Brethren in Christ Church  
by C. R. Heisey, Pastor.

gests that there are three words, a proper understanding of which, provides a sure foundation in any sinking sand, and makes the difference between satisfaction and shame in the end result of our meeting the rock in the road. They are 'choice', 'chance' and 'champion'.

First let us consider that however impossible the situation, however dark the picture may appear, however complete the frustration may seem, so long as we have our right mind we still have the power of choice. Perhaps you will say, 'Choice, nothing . . . that's just what I don't have! Everything's cut off, I am shut up! That's the impossible!'

Yes, you still have the power to choose for choice is something deeply

inward that doesn't need to be bothered by whatever ugliness may be outward. Even the devil cannot take it from us unless we surrender it to him. You still may control the inner reaction to the outer situation. It is expressed by the man who lost his sight in an accident. A friend, with desire to comfort, said, 'Our experiences do change the color of our life, don't they?' Without hesitation the man responded, 'Yes, and I propose to choose the color.' That's it! Blindness, the inescapable tragedy, the iron gate was across his path but it was his to decide whether the remainder of his life was to be painted dark by Old Man Gloom or whether he would radiate from his inner life a light the source of which was not in the sour circumstance.

At this point we must always take account that the devil is certain to enter the conflict and ply his stock in trade and be sure of this, he has powerful weapons. He can create mental pressures so intense that you will think the container of your mind will crack. He will present evil imaginings, frighteningly strange and entirely foreign to any mental processes that you have exercised heretofore. Under satanic strategy, we can turn rebellious, resentful, bitter, before the iron gate. We can even attack what we have always known to be good and in sheer spite or rage commit acts of immorality or crime. He will apparently close all others and open the road to that choice.

He will present that false escape mechanism known as self-pity. We can think exclusively of ourselves and brood over our personal discomfort, and peddle our perplexities at every personal contact with our friends, as did a young lady whose husband, a sailor, was killed at sea. Sobbing, her tearful soul impervious to consolation, she cried. 'But at twenty-five I'm too young to have my future ended!' Said Dr. Rees, 'She set her sorrow in a pathetically tiny frame and that frame bore the label self.' We give her full sympathy for her sorrow was sore, but this was not the only possible choice.

Another false escape mechanism, which may be an improvement over self pity, is stoical resignation. 'What cannot be cured can be endured', 'but

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## How Oft

Matt. 23:27

*How oft would I have gathered,  
My people unto me,  
And teach to them my precepts,  
To save and set them free;  
But truth they would not welcome,  
My heart they filled with grief,  
My time with them to labor,  
Was very short and brief.*

*How oft would I have gathered,  
Poor sinners, one and all,  
And give them my salvation,  
In answer to their call;  
So many hearts are heedless,  
Of dangers pressing sore,  
To list to my oft pleading,  
To enter their heart's door.*

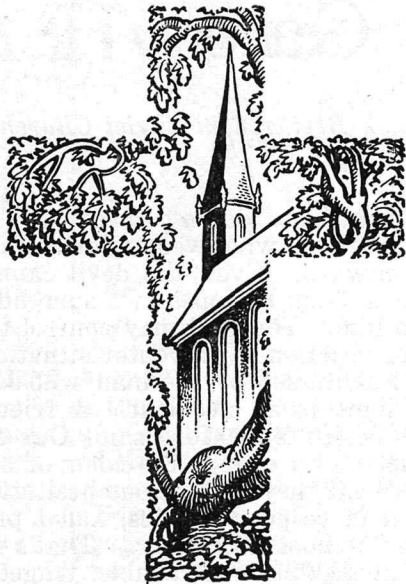
*How oft would I have gathered,  
The people of my name,  
Amid life's cares and duties,  
And help them bear the same;  
They lack in strength and courage,  
And oft they suffer loss,  
While I stand ready, waiting,  
To glorify their cross.*

*How oft would I have gathered,  
Forgive us Lord, our sin,  
Of failing oft in battle,  
When we the fight should win;  
We pray Thy help to venture,  
On pathways, old and new,  
Victorious and triumphant,  
With Thee to dare and do.*

Fannie E. Davidson

—Upland, California.





## Counsel For The Minister's Wife

Rev. Arvell L. Hughes

THE ONE individual who can do more than any one else to "make", or "break", the minister in his work is the minister's wife.

Next in importance to the high calling of God into the ministry of the Gospel is the privilege of a woman being chosen to be a minister's companion and faithfully proving herself to be worthy of honor and respect in which she has the opportunity of endearing herself, her husband, and her family to the people of the parish. She is the mistress in this sphere. The diligence with which she applies herself and the degree of her success in accomplishing these aims are important factors in determining the success of her husband in his ministry.

Her position does call upon her for chastity, friendliness, tidiness, grace in manners, sociableness and some sacrifice. But for all that is required of her it rewards her generously with respect and devotion. The highest compliment which she can earn is that it can be truthfully said of her that "She truly is an ideal minister's wife in every respect—a real help-mate to him in the work of his ministry."

The following items of counsel are designed and offered here to help ministers' wives to attain the fullest possible rewards of respect, usefulness and happiness to which their

position and their diligence can entitle them.

Item I. *Be very careful about what you say and how you say it*, always, everywhere. Weigh your words most carefully for what effect they may have upon other people and for how they may be used or misconstrued by others. Remember, words and their effects cannot be recalled when once they have been spoken. Some people may delight in making far more out of what you say than you had ever intended to be made from your remarks.

Therefore, BE CAREFUL: — (1) *About what you say about your husband.* Admittedly, he is not perfect. If he were perfect, he probably would be a very lonesome person without a companion! What you may say about

him can elevate him in the esteem and respect of other people or it can seriously degrade him in their opinion and severely damage his influence in his work. Others will find enough for which to criticize him without your helping them. Any minister's wife who defies prudence by criticizing her companion publicly, or to others even privately, must expect to receive as wages for her mischief the loss of friends and of their respect both for herself and her husband. Her criticisms, however minor they might be, will contribute much to the husband's loss of power and influence in his ministry—or possibly to the loss of his position—and they will in time cast unfavorable reflections back to and upon her.

Surely, the minister needs the assurance of his wife that he can depend upon her to stand by, strengthen and defend him in his position rather than that she should prove to be a disappointment to him by sabotaging his work by her criticisms of him behind his back. He needs the assurance and help of an affectionate, understanding, companionable wife.

(2) *Be careful about what you say to and about other people.* Remember that by your words you shall be judged. "For by thy words thou shalt be justified, and by thy words thou shalt be condemned." (St. Matthew

12:37). The position of a minister's wife requires of her that she be most sparing with criticisms of other people and that she absolutely refrain from sarcasm and slang as much as the same is required of the minister in the pulpit. She should be generous with compliments whenever and wherever they are deserved. When they can be given sincerely, compliments are always appropriate and the deeds and graces that merit compliments make appropriate topics of conversation.

Item II. *Be a Partner with your husband in his life-work—the ministry.*

He cannot succeed without you. He wants you to share with him in the planning of his work. Do all you can to help him. Take an active interest in his work with him. He needs you to share with him in the planning of his work. He needs you in many of the services which he renders as pastor. Prove your interest in his work by encouraging him to do a good job. *Don't forget to compliment Him for the good job that He does.*

Item III. *Friendliness and cheerfulness.*

These are two of the greatest graces for the minister's wife to practice.

Always be friendly with people. Be cheerful. It pays! The minister's wife can do so much to win friends both for the pastor's family and the church by being kind and friendly with every one. The importance of her diligence in consistently practicing the grace of friendliness and cultivating friendship cannot be over-emphasized. She can well afford to go out of her way to be friendly—to prove beyond doubt that she wants to befriend everyone. The rewards for doing it will justify the efforts. Just a friendly greeting and a kind word to some one can endear the church and the minister's wife to that some one for life. Just a friendly word can be the means of restoring some one with a burden of grief and sorrow to his or her spirit of usefulness and interest in life.

Cheerfulness is the companion of friendliness. It attracts the good will of people as the fragrance of flowers attracts the bees. (Grouchiness repels people as poisonous odors send the bees away incensed.)

Item IV. *Keep clean and tidy.*

(1) Keep personally clean and tidy. It does not require finery either in clothes or equipment to comply with this important requirement. It does require diligent practice of hab-

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# I Visit A Hindu Temple

Blanche N. Paulus

WITHIN a stone's throw of the Monghyr Mission Compound is a large Hindu temple. It was built more than two hundred and fifty years ago, and now the splendid, mellowed buildings with wide massive stairways, leading down to the river's edge, are crumbling with age! These house the lesser gods! A large new building, which is the home of the great deifications, is of recent construction, replacing the one which was destroyed in the earthquake of 1934. But the structure of the buildings is greatly exceeded by the temple's strategic location. It occupies a place where thousands of pilgrims must pass each year on their way to the Ganges river. They pass either on foot, or are carried in litters, or go by measuring their body's length in the sand. They come to bathe in its sacred waters, or they come to offer food, fruit or flowers in payment of some vow they have made, and many come to immerse their precious idols in the river at important poojah seasons several times each year.

So much for the structure and the exterior of the "famous" temple, but what of the interior—the life lived within the temple? For years I have listened to the chiming of bells regularly at five or six o'clock in the morning and again in the evening. I knew they were ringing in the Hindu Temple and their purpose for ringing was to put the gods to sleep at night and to wake them up again in the morning, but I was not aware of, nor did my imagination prepare me for the repulsive sight of these hideous gods.

Up until now I had never felt inclined to accept the invitations of the Mahant to visit the temple, although he maintained that he was a priest in his religion as Brother Paulus was a padre in the Christian religion. However, a few days ago one of the temple women came to see me, and as an exchange visit I decided to become an eye-witness of the terrible superstition which holds millions of Indians in its grasp. The women greeted me heartily as I entered the courtyard. Facing me were the cow-sheds. On my right were the living quarters of the temple disciples; on my left was the object of my visit. I removed my shoes preparatory to entering the sanctuary of the gods, but not without noticing a servant sitting on the

veranda squeezing a filthy mixture in a black bowl. Later I learned that he was preparing an intoxicating drink from hemp, a liquid form of marijuana.

The Mahant's favorite disciple with all the marks of a Hindu priest smeared on his forehead and body, led the way, and when my eyes became accustomed to the dimness inside, my view was carried to the far end of an alcove. Within the alcove and built up against the wall was a platform on which rested three tiers of steps. On each step was a row of idols about twelve inches tall, all gaudily dressed and bedecked with jewels. Flowers were lying at their feet, having been placed there by the worshippers.

My guide explained to me that on the top row were the different manifestations of the great Ram, and on the middle and lower rows were manifestations of his wife Sita and other goddesses. It was this Ram and



The god Krishna and a devotee. According to Hindu mythology, Krishna is one of the great incarnations of the god of preservation.

Sita's marital life that was invaded by Rawan, the king of devils who took Sita and carried her to the island of Ceylon. Ram, however, through great military prowess killed Rawan and rescued his beloved Sita. A devout Hindu will spend hours in worship merely repeating the words "Sita Ram, Sita Ram".

I was ready to move on when I caught sight of a large gruesome

creature with glaring eyes, crouched on the floor, somewhat to one side of the platform supporting the idols. I asked who that might be, and the answer was, "Oh, that is Mahadev, the great god. He is the one who created the earth and controls the sea and rivers". Nor was this all: On either side of the portal leading into the alcove, high up in the wall were niches which housed gory, blood-red figures. These appeared to be protecting the idols within. On closer inspection they proved to have faces of monkeys, and I was told that they were the gods Hanuman who helped Ram in his conflict with Rawan, the devil.

By this time I was quite ready to mount the stairs and explore the roof of this temple building dedicated to the gods. The river was beautiful under the cloudless sky! We looked to the west at the setting sun, then at the pilgrims devoutly worshipping at the bathing ghats, and then north to the Mission bungalow. "Now", said the women, "you must come and see the houses of the lesser gods". But I said, "No, I have seen enough! But look above you!" And with my up-raised hands I indicated the expanse of the heavens, and said, "The God I worship is *alive* and fills every part of the heavens and earth. When I want to worship my God, and I do many times a day, I close my eyes and with my face uplifted to heaven I talk to my God and He hears me and He gives me peace in my heart". And they repeated the word "peace" after me. Gradually, as we talked, quite a group of temple women, girls and young men disciples had gathered on the roof. So I turned to them and asked, "Do your idols downstairs, which you made out of mud and dressed in shabby clothing, give you peace in your hearts? Do they help you when you are in trouble? Can they take away your sins?" Immediately they shook their heads negatively and more than one listener answered? "They can do nothing, nothing!" "But my God can do *everything*!" I said, and left them with a promise to come soon again and sing some of our Christian hymns to them.

## Helped by Being Hurt

A skilled physician, about to perform a delicate operation on the ear, said reassuringly to the patient, "I may hurt you, but I will not injure you."

How often the Great Physician speaks to us that same message, if we would only listen?—*Sel.*



# CHURCH DIRECTORY

## AS SLATED BY THE GENERAL CONFERENCE

**Permanent Church Headquarters**  
Messiah Rescue and Benevolent Home  
2001 Paxton Street, Harrisburg, Pennsylvania—Telephone 3-9881  
Attention of General Conference Secretary

### Institutions

- E. V. Publishing House**, Nappanee, Indiana, Eld. Erwin W. Thomas, Manager.
- Jabbok Bible School**, Thomas, Oklahoma. Ira M. Eyster, President.
- Messiah College**, Grantham, Pa. Dr. C. N. Hostetter, Jr., President.
- Messiah Home**, 2001 Paxton St., Harrisburg, Pa., Eld. and Sr. Irvin O. Musser, Steward and Matron. Telephone 2-7836.
- Messiah Orphanage**, R. R. 1, Mt. Joy, Pa., Sr. Mazie Seese, Matron.
- Mt. Carmel Orphanage**, Coleta, Illinois. Supt. Eld. Albert Cober; Matron, Elizabeth Schradley.
- Niagara Christian College**, Fort Erie, North Ont., Bishop Edward Gilmore, President.
- The Christian Light Press**  
The merchandising department of Brethren in Christ Publication Board, Inc.  
Nappanee, Ind., Chambersburg, Pa.  
Main office: Elizabethtown, Pa.  
Clair H. Hoffman, Manager
- Upland College**, Upland, California. Dr. H. G. Brubaker, President.

### Treasurers of the Church Boards

- Executive Board**: Harvey W. Hoke, West Milton, Ohio; Canadian Treas., O. L. Heise, Gormley, Ontario.
- Foreign Mission Board**: Carl J. Ulery, 1332 Maiden Lane, Springfield 28, Ohio; Canadian Treas.: Wm. Charlton, Stevensville, Ont.
- Home Mission**: Dale Ulery, 412 Dakota Ave., Springfield, Ohio; Canadian Treas., Edward Gilmore, Lowbanks, Ontario.
- Beneficiary**: Jacob H. Bowers, Collegeville, Pa.
- Board of Christian Education**: B. E. Thuma, Marietta, Pennsylvania, U. S. Treasurer; Percy Cassel, Blair, Ontario, Canada, Canadian Treasurer.
- Board for Schools and Colleges**: John M. Book, 247 Euclid Place, Upland, California.
- Publication Board**: Charles E. Clouse, Nappanee, Indiana.
- Free Literature and Tract Department**: Ray Zercher, Nappanee, Indiana.
- Relief and Service Committee**: John H. Hoffman, Maytown, Pennsylvania.
- Industrial Relations Committee**: C. W. Boyer, Secretary, 2223 N. Main St., Dayton 5, Ohio.
- Women's Missionary Prayer Circle**: Mrs. Oscar Raser, Sec., 338 6th Ave., Upland, Calif.; Mrs. Jacob Hock, Treas., 651 Reservoir St., Chambersburg, Pa.

### FOREIGN MISSIONARIES

#### India

- Saharsa Mission**: Saharsa, O. and T. Ry., Bhagalpur District, India. Elder and Sister Charles Engle, Sr. Leora Yoder, Sr. Shirley Bitner.
- Madhipura Mission**: Madhipura, O. and T. Ry., Bhagalpur District, India, Elder Joe and Marietta Smith.
- Barjora Mission**: P. O. Tirbeniganj, via Murlinganj, A. Ry., North Bhagalpur District, India. Elder and Sr. William Hoke, Sr. Erma Hare, Elder and Sr. Arthur Pye.
- Monghyr Mission**: Mission House, Monghyr, E. I. Ry., Monghyr District, India. Elder and Sr. George Paulus, Sr. Effie Rohrer.
- Banmankhi Mission**: P. O. Banmankhi, A. Ry., Purnea District, India, Elder and Sr. Allen Buckwalter, Sr. Beulah Arnold.
- Elder and Sr. A. D. M. Dick**, "Trees," P. O. North Point, Darjeeling, India.

### Africa

- General Superintendent**: Bishop and Mrs. Arthur M. Climenhaga, P. O. Box 711, Bulawayo, Southern Rhodesia, Africa.
- Matopo Mission**: P. B. 191 T, Bulawayo, Southern Rhodesia, Africa. Rev. and Mrs. J. Earl Musser, Rev. and Mrs. Alvin J. Book, Miss Mary H. Brenaman, Miss Anna M. Eyster, Miss Elizabeth H. Engle, Miss Dorothy M. Martin, Miss Ruth T. Hunt.
- Mtshabezi Mission, Outstations, Hospital**: P. B. 102 M, Bulawayo, Southern Rhodesia, Africa.
- Mission**: Miss Annie E. Winger, Miss F. Mabel Frey, Miss Fannie Longenecker, Miss Beth L. Winger.
- Outstations**: Rev. and Mrs. Chester T. Winger.
- Hospital**: Rev. (Dr.) and Mrs. Alvan E. Thuma, Miss Rhoda G. Lenhart.
- Wanezi Mission, Outstations, Bible School**: P. O. Box 5, Filabusi, Southern Rhodesia, Africa.
- Mission**: Rev. and Mrs. Roy H. Mann, Miss Anna R. Wolgemuth, Miss Florence R. Hensel.
- Outstations, Bible School**: Rev. and Mrs. L. B. Sider, Miss Anna R. Engle.
- Macha Mission**: P. O. Choma, Northern Rhodesia, Africa. Rev. and Mrs. J. Elwood Hershey, Miss Verda C. Moyer, Mrs. Verna Ginder, Miss Lula G. Asper, Miss Anna J. Graybill.
- Sikalongo Mission**: P. O. Choma, Northern Rhodesia, Africa. Rev. and Mrs. David E. Climenhaga, Miss Edna E. Lehman, Miss Anna L. Kettering.
- Unassigned**: P. O. Box 711, Bulawayo, Southern Rhodesia, Africa. Rev. Glenn C. Frey.
- Missionaries on Furlough**  
Sr. Mary C. Kreider, Campbelltown, Pa.  
Sr. Ethelda Eyer, Third Avenue, Upland, California.  
Sr. Emma Rosenberger, 1151 Taylor St., Detroit 2, Michigan.  
Bishop and Sr. H. H. Brubaker, Grantham, Pa.  
Rev. and Sr. D. B. Hall, Upland, California. (leave Africa January 24)  
Rev. and Sr. Bert Winger, Grantham, Pa. (leave Africa February, 1952)  
Sr. Anna Steckley, Gormley, Ontario.

### HOME MISSIONS

#### Rural Missions

- Allisonia, Virginia (Farris Mines)** John and Ruth Schock, Ida Lue Hane.
- Bloomfield, New Mexico** (Brethren in Christ Navajo Mission c/o Blanco Trading Post. Isaac and Nina Schmucker, Rosa Eyster, Dorothy Charles, Clara Meyer, Ruth Zercher.
- Hollidaysburg, Pa.** (Canoe Creek Mission). R. D. 2, Box 259A: Hollidaysburg, Telephone —Cared for locally.
- Kentucky**—Elam Dohner, Superintendent.
- Fairview Station, Ella, Ky.** Elam and Helen Dohner, Esther Ebersole.
- Garlin, Ky.** Daniel and Marian Hoover, Elizabeth Hess.
- Knifley, Ky.** Eli and Ruth Christener, Katie Rosenberger, Ruby Clapper.
- Meath Park Station** (North Star Mission) Saskatchewan, Canada. Arthur and Verna Heise.
- Saxton, Pa.** W. O. and Abbie Winger, Viola Miller, Florence Faus.
- Tillsonburg** (Houghton Mission), Ontario Canada: Telephone —Glenmeyer 22 - 14; Eileen Winger, Ruth Keller.
- Frogmore**: Alonza Vanatter, Pastor.
- Houghton Center**: Basil Long, Pastor, Langton, Ontario, Canada.

#### City Missions

- Buffalo Mission**: 25 Hawley St., Buffalo 13, N. Y.; Telephone GRant 7706; Harry and Katie Buckwalter, Evelyn Frysinger.
- Chicago Mission**: 6039 Halsted Street, Chicago 21, Illinois; Telephone—Wentworth 6-7122; Carl J. Carlson, pastor, Avas Carlson, Alice Albright, Sara Brubaker, Grace Sider.
- Detroit** (God's Love Mission) 1524 Third Ave., Detroit 26, Michigan: Residence—3986 Humboldt, Detroit 8, Michigan; Telephone—Tyler 5-1470; Harry Hock, pastor; Catherine Hock, Ruth Deihl, Eva Mae Melhorn.

**Harrisburg** (Messiah Lighthouse Mission) 1175 Bailey St., Harrisburg, Pa.; Telephone—Harrisburg 26488; Joel Carlson, pastor; Faith Carlson, Elizabeth Kanode, Beulah Lyons, Grace Robb.

**Massillon** (Christian Fellowship Mission) 118 South Avenue S. E., Massillon, Ohio; Telephone—2-3804; Eli Hostetler, pastor, Lydia Hostetler.

**Philadelphia Mission**: 3423 North Second Street, Philadelphia 40, Pa.; Telephone—NE 4-6431; William Rosenberry, pastor, Anna Rosenberry, Anita Brechbill, Erma Hoke.

**San Francisco** (Life Line Gospel Mission) 224 Sixth Street, San Francisco 3, Calif.; Residence—311 Scott St., San Francisco 17, Calif.; Harold Paulus, pastor, 313 Scott St.; Janna Goins, Edith Davidson, Edith Yoder. Telephone UNDERhill 1-4820.

**Stowe Mission**: 527 Glasgow Street, Stowe, Pa. Telephone — Pottstown 1211J; Cletus and Catherine Naylor.

**Welland Mission**: 36 Elizabeth Street, Welland, Ontario, Canada; Telephone — 3192; Earl Bossert, pastor; 268 Potomac St., Buffalo, N. Y.; V. Pauline Hess, Anna Henry.

**Toronto Mission**: 150 Gamble Avenue, Toronto 6, Ontario. Workers: Myrtle and Ruth Steckley. Residence: 39 Hopedale Avenue, Toronto 6, Ontario. Telephone—Riverdale 2157.

### Mission Pastorates

A complete listing of the Mission Pastorates appears quarterly in the *Evangelical Visitor* with the *Missionary Supplement*.

### RADIO BROADCASTS

- |                                                                                                                             |           |
|-----------------------------------------------------------------------------------------------------------------------------|-----------|
| CHVC, Niagara Falls, Ontario<br>"Call to Worship Hour"<br>Each Sunday 9:00-9:30 A.M.                                        | 1600 Kcs. |
| CKPC, Brantford, Ontario<br>"Brethren in Christ Hour"<br>Each Sunday 2:00-2:30 P.M.                                         | 1380 Kcs. |
| WMPC, Lapeer, Michigan<br>First Thursday of every month<br>12:00-1:00 P.M.<br>Every Tuesday—transcription<br>3:00-3:30 P.M. | 1230 Kcs. |
| KOCS, Ontario, California<br>"Morning Melodies"<br>Each Sunday 10:00-10:15 A.M.                                             | 1510 Kcs. |
| WCHA, Chambersburg, Pa.<br>"The Gospel Tide Hour"<br>Each Sunday 7:30-8:00 A.M.                                             | 800 Kcs.  |
| WCHA, Chambersburg, Pa.<br>"Gospel Words and Music"<br>Each Saturday 12:35-1:00 P.M.                                        | 800 Kcs.  |
| WVAR, Norristown, Pa.<br>"Gospel Words and Music"<br>Each Sunday 2:30-3:00 P.M.                                             | 1110 Kcs. |
| WLBR, Lebanon, Pa.<br>"Gospel Words and Music"<br>Each Saturday 12:35-1:00 P.M.                                             | 1270 Kcs. |
| WKJG, Fort Wayne, Indiana<br>"Gospel Words and Music"<br>Each Sunday 8:00-8:30 A.M.                                         | 1380 Kcs. |
| WAND, Canton, Ohio<br>"Christian Fellowship Mission"<br>Each Sunday 12:30-1:00 P.M.                                         | 900 Kcs.  |
| WPFB, Middletown, Ohio<br>"Gospel Lighthouse Hour"<br>Each Sunday 8:00-8:30 A.M.                                            | 910 Kcs.  |
| WBUX, Quakertown, Pa.<br>"Sunday Bible Hour"<br>Each Sunday 12:30-1:00 P.M.                                                 | 1570 Kcs. |
| WLXW, Carlisle, Pa.<br>"The Verse of the Day"<br>Each Sunday 8:05-8:20 A.M.                                                 | 1380 Kcs. |
| WLBR, Lebanon, Pa.<br>"The Living Hope Program"<br>Each Saturday 2:00-2:30 P.M.                                             | 1270 Kcs. |
| WVAM, Altoona, Pa.<br>"Youth Crusaders Hour"<br>Each Sunday 8:30-9:00 A.M.                                                  | 1430 Kcs. |
| KFGQ, Boone, Iowa<br>"Gospel Hour Broadcast"<br>Sunday 9:00-9:30 A.M.<br>Thursday 4:15-4:45 P.M.                            | 1260 Kcs. |

### Evangelistic Slate

- Revival Meeting at Locust Grove, (York County) Pa. ....March 2-16  
Evangelist Bishop E. J. Swalm
- Love Feast Hunlock Creek, Pa.  
Saturday evening, January 26, 1952
- Revival services, Antrim, Greencastle, Pa.  
beginning Feb. 10,  
Evangelist, Elder Ohmer U. Herr.
- Mechanicsburg, Pa. ....Jan. 20, 1952  
Evangelist, Eld. O. U. Herr



## Births

**COBER** — Brother and Sister Alvin Cober, Preston, Ontario, are happy to announce the arrival of their son, Garry Alvin, November 1, 1951.

**CRIDER**—Dana Musser came to bless the home of Mr. and Mrs. Monroe Crider of Chambersburg, Pa. R. 2, on December 12, 1951.

**ENGLE** — Brother and Sister Earl Engle, Jr., of the Zion congregation, Abilene, Kansas, announce the birth of a daughter, Janette Marie, January 2, 1952.

**FREY**—Brother and Sister C. A. Frey, Jr., of Abilene, Kansas, are the parents of a daughter, Shelly Ann, born December 28, 1951.

**HOFFMAN** — On October 29, 1951, Nancy Darlene came to bless the home of Mr. and Mrs. John Hoffman, Jr., of Maytown, Pa. Warren and Karen are happy to have a little sister.

**LANDIS** — Rev. and Mrs. Henry Landis, Leedey, Oklahoma, R. 2, are the happy parents of a daughter, Geniece Kay, on November 28, 1951.

**MaGEE** — Timothy Everett, came to bless the home of Brother and Sister Don MaGee, on September 30. Brother MaGee is the superintendent of the Buffalo Sunday School.

**MARTIN**—Ralph Edgar came to bless the home of Brother and Sister Harold B. Martin of Saint Thomas, R. 1, on December 11, 1951.

**SHOALTS** — Diana Lynne arrived in the home of Mr. and Mrs. Paul Shoalts on November 28. May God's blessing be upon her and the parents. Paul is a son of Bishop Lafayette Shoalts of Wainfleet, Ontario.

**SMITH**—Word comes from India that Joe and Marietta Smith are the happy parents of a baby girl, Judith Carol born November 20.

**WHITESIDE**—Born Sept. 12, to Thos. and Marjory Whiteside, Wainfleet, Ontario, a son, Kenneth Edward.

**WINGER**—Bro. and Sr. Earl Winger, Wainfleet, Ontario announce the birth of a daughter, Patricia Ann, born April 15, 1951.

**WISSLER**—On Nov. 17 a son Michael came to bless the home of Bro. and Sr. Edward Wissler of Landisville, Pa.

## Weddings

**BENDER-WINGERD** — On Saturday at 8 p.m., December 22, at the Upland Brethren in Christ Church, Eloise, daughter of Brother and Sister Reuben Wingerd of Upland was united in holy matrimony to Maurice Bender, son of Mr. and Mrs. Mahlon Bender of Hubbard Avenue. Elder B. M. Books, uncle of the bride, performed the marriage rites. Brother and Sister Bender will reside at Hubbard Avenue. May God's gracious blessing attend their path.

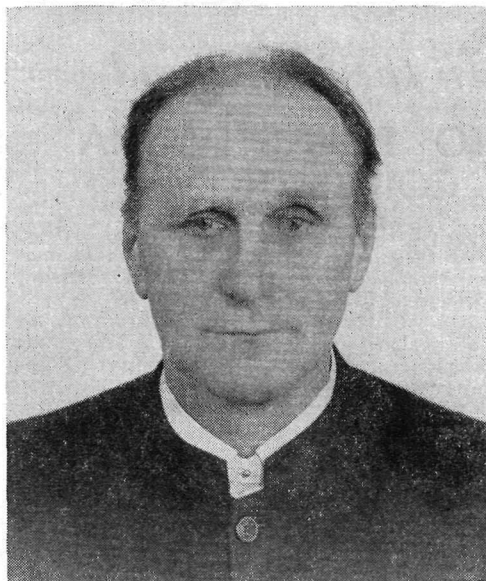
**BROWN-BURKHOLDER** — A very simple wedding took place at the Emmanuel Mission of Albuquerque, New Mexico, when Ruth Burkholder, daughter of Ezra and Naomi Burkholder, became the bride of Larry Brown of Albuquerque, New Mexico. The bride's mother performed the ceremony. Pray God's blessing upon this union.

**HOLT-LONGENECKER** — Rosanlee Holt, son of Mr. and Mrs. S. C. Holt of Wisley, Kansas, and Sister Twila Longenecker, daughter of Brother and Sister John Longenecker of Abilene, Kansas, were married December 27, at the Zion Church. Bishop M. M. Book performed the ceremony. May the blessing of the Lord attend this couple through life.

**KROFF-HALLMAN**—On Sat. evening, Dec. 2, 1951 in a beautiful candle-light service at the Rosebank Brethren in Christ Church near Kitchener, Ont. Bro. Elton Kroff and Sylvia Louise Hallman, both of New Dundee, Ont., were united in marriage by Bishop E. J. Swalm, Duntroon. May the blessing of God accompany this young couple through the journey of life.

**MITTS-RAWN**—On Saturday Oct. 13, 1951 at the home of the officiating minister, Bishop E. J. Swalm, Duntroon, Ont., there occurred the marriage of Mr. George Mitts of Tilsonburg, Ont. and Miss Verna Rawn of Creemore, Ont. in the presence of a number of relatives.

## Obituaries



The late Eld. John A. Nigh

### In Memoriam

The treasure's gone, the earthen vessel's broken,  
We sadly learn and bear our grievous loss;  
Like theft in night, we have us left no token  
Of vanished treasure, but a heavy cross.  
But lo! through faith the treasure gleameth lighter,  
Unshackled from its tenement of clay;  
The path a just man trod now shineth brighter,  
And now he has achieved his perfect day.

And if we mourn, 'tis for ourselves we're weeping,  
Through grace, his crown, his vict'ry he has won!  
Let us who live, our calling steadfast keeping,  
Work in the light, until the day be done.  
—The Family.

**NIGH** — Elder John Adam Nigh, son of Brother and Sister Solomon Nigh, was born at Stevensville, Ontario, July 26, 1883, and answered his summons to come up higher on November 9, 1951, at the age of sixty-eight years.

Brother Nigh met with a serious accident while driving his tractor, which resulted in his death in the St. Joseph Hospital at Hamilton, Ontario.

On August 31, 1909, Brother Nigh was united in marriage to Fidelity Winger to which union were born three sons, and one daughter.

At the age of fifteen he was converted and united with the Brethren in Christ Church. He was elected to the ministry at the age of twenty-six, and served as the pastor at Springvale until his death.

He leaves to mourn his departure, his wife, his sons — Elder Paul Nigh of Springvale, Elder Roy Nigh of Gormley and Harold Nigh of Fort Erie; his daughter, Dorcas of California, one brother, Elder Edward Nigh of Stevensville and one sister, Mrs. Adam Book of California, besides several grandchildren and other relatives and friends.

Funeral services were conducted from the home to the Brethren in Christ Church at Springvale, in charge of Bishop Edward Gilmore, assisted by Bishop E. J. Swalm. Interment in the Springvale cemetery. On the following Sunday a memorial service was conducted by his many Indian friends on the nearby reservation in charge of Elder Earl M. Sider.

The forty-two years of service as a minister and advisor has left an indelible impression upon the Springvale congregation and the Wainfleet District. He gave untiring, sacrificial service to God and the Church. The text in II Samuel 3:38, "Know ye not that there is a prince and a great man fallen this day in Israel," was used at his funeral, and many felt that it could well be applied to him. His council and his messages are greatly missed in our district already, but we can only pray, as Brother Nigh often prayed, that God will raise up others to carry on the work.

Signed

Bishop Edward Gilmore  
Wainfleet District

### A Tribute to a Worthy Fellow Worker

E. J. Swalm

THE Canadian section of the Brethren in Christ church has sustained an inestimable loss in the sudden passing of Eld. John Nigh. Our very close association with him in the various phases of the Lord's work for over 31 years calls for a personal expression of deep appreciation.

It was in his church and at his invitation that I began my evangelistic career. His frank criticisms and advise coupled with the confidence he invested in a young minister, have always been rich and helpful memories.

Bro. Nigh was a versatile servant of God, capable of so many different responsibilities in the program of the church. His most glowing characteristic, however, was his unselfish spirit which made him one of the most sacrificing men we have ever known.

He was an aggressive conservative who maintained a holy caution in relation to the ever recurring changes in church life. Yet he was the first to be ready to promote a project which he felt would enlarge the kingdom of God and bless the Brethren in Christ church. He was often rightly called the father of tent meetings in Canada and he, with Bishop Bert Sherk, having an advanced vision of the need of Christian Education, were the initial founders of Niagara Christian College. Like all pioneers they suffered much criticism and opposition. Bro. Nigh served on the N. C. C. Board from the beginning until he was promoted to the eternal world.

He was an expository preacher of unusual ability. The Christian pulpit has lost a champion who hurled effective missiles against the Goliath of evil for forty years.

We are praying God to give us young men of similar quality to take his place.

(Obituaries continued on page 13)



# With the Church

## In the Homeland

### MAYTOWN IS HOST TO PENNSYLVANIA SUNDAY SCHOOL CONVENTION

#### Maytown, Pa.

We thank God for His wonderful presence with us and for all of His blessings.

Our Young People's Meeting on Sept. 9, 1951 was a Special Musical Program with different groups from the District participating. It was followed by a very inspiring message by Bro. Charles Eshleman using I Peter 1:3 as his text. "The Living Hope" was his theme.

We had our Harvest Praise service on Sunday morning, Sept. 23, 1951. Bro. Cyrus Lutz of Refton, was our guest speaker. The text his message was taken from was Genesis 1:11.

On November 10, 1951, our group at Maytown was happy to entertain the Pennsylvania State Sunday School Convention. In the morning the theme was "Overcoming Extension Difficulties". Bishop Edward Gilmore spoke on the "Well Church Areas", Bro. Graybill on "The City Work" and Bro. Ray Heisey on "Isolated Rural Areas".

The afternoon service was devoted to promotion through the Sunday School in various fields. Bishop Gilmore spoke on "Schools and Colleges". Bishop Samuel Wolgemuth on the "Publication Work". Bishop Jacob Bowers on "Beneficiary Work" and Bishop Henry Ginder on "Home Missions".

The following day, November 11, our Revival opened with Bro. Albert Engle of Grantham as our Evangelist. His messages were such a blessing. There were several who knelt at an altar of prayer and were saved, for whom we've been praying for some time. Then there were also a number who sought God for His Sanctifying Power and He gave them their hearts desire. There are still a number in our group who need to be saved and we covet your prayers for them. We do want to praise God for these meetings.

On Thanksgiving Day we had a Thanksgiving Service with Bro. Albert Engle speaking to us. After his message a spirit of praise and testimony fell on the group and we enjoyed that part of the service for almost an hour and a half.

We were happy to have Bro. John Martin of Upland College, formerly of our district, with us in the Young People's service on December 30. He presented thoughts for the New Year and challenged us to do greater things for God in 52 if Jesus tarry.

It is our desire as a church, small though we are to be a bright light in our community and be a real soul-saving station. Pray for us. —L. T. H.

#### Red Star, Leedy, Oklahoma

As another quarter is history, I come to the Visitor family with a Scripture found in II Chronicles 7:14. I'm sure this is what God's people need to do our brotherhood over.

Sister Monroe Book from Tampa, Kansas spent ten days in the home of Brother and Sr. Henry Landis helping care for the new baby girl. On December 12 Bishop Monroe Book attended our prayer meeting. We were

also privileged to have Bishop and Mrs. P. B. Friesen and Bertha Wilkin from Thomas on the same Wednesday night. Bishop Book read Heb. 4.

On Sunday night before Christmas we had a nice Christmas program. The young people and children did their part in the program. A nice crowd attended.

We covet the prayers of God's children. Pray for Brother and Sister Landis and the little church at Red Star. —K. M

#### Wainfleet, Ont.

Our congregation had an impressive service on Sunday morning the first of July when Sr. Grace Sider was ordained as a Home mission worker, shortly before leaving for Chicago mission. Bishop Edward Gilmore gave an appropriate message after which Grace told of her happiness and satisfaction in having the way finally opened for her to serve in Home mission work, to which she had for some time felt the call of God.

Grace is the daughter of the late Elder Jessie Sider and sister to Lewis of Africa.

Srs. Mary Kreider and Martha Kauffman, missionaries on furlough from Africa, spoke to our congregation on a Sunday morning. Again we were reminded of the white harvest field with its possibilities and our responsibility to it.

Our S. S. held an all day "At Home" the last Sunday of the contest. Invitations had been given to ex-pupils and the results were gratifying—a full house both forenoon and afternoon. We pray that God may have spoken to all present. —M. P. P.

#### Messiah Home, Harrisburg, Penna.

Revival Services were held at the Home, Nov. 11 to 26, with Bro. John A. Byers as evangelist. We did appreciate his faithful ministry, and interest in the work. He preached the truth, condemning sin, warning the unsaved and wayward, as well as doing all possible to encourage the believer to be faithful unto the end. There was a good interest manifest.

We are indeed grateful for the young husband and wife, who were saved, and the others who were to the altar, to have their experience cleared. We do pray the continued blessing of God on Bro. Byers as he continues to serve the Lord and church.

Our District Missionary Conference was held at the Messiah Home, Saturday evening, and all day Sunday, Dec. 8 and 9. We heard from those who had been on the field, as well as those who plan to soon leave for the work. We were especially glad to have Glenn Frey with us to speak a few words of farewell before leaving for Africa. Also, much interest was shown in the photographs of past and present missionaries, as well as the table of literature. May God continue to bless the work of the Church as it reaches out to the unsaved in other lands.

The young people of the church and Sunday School had charge of the Christmas program on Sun. evening Dec. 23. After recitations and songs by the younger folks, five topics on "Jesus the Light", were discussed by our young people. Following this,

we had an impressive Candle-light service. Truly we all wish to give ourselves anew to Christ, that we may serve Him better in 1952. —Mrs. J. S. H.

#### Cedar Grove, Mifflintown, Pa.

Dec. 5. The first regular prayer meeting since the close of the revival meeting. We are glad to hear the testimonies of those who received a fresh touch from God.

Dec. 16. Bishop Jacob Bowers brought the morning message. A Christmas program was given directed by Sr. Jane Benner, followed by a message given by Eld. Wilbur Benner.

Dec. 17. Our Bishop, Luke Keefer, came for a week's meeting but on account of the inclement weather the meeting was postponed.

Dec. 23. Installation services were held for the newly-elected officers and teachers of the S. S. staff. Elder Paul Goodling had charge of this service after which Eld. Harvey Lauer spoke from Isa. 9:6.

Dec. 24. A group went carol singing and took boxes of cheer along to distribute in homes of the less fortunate.

We trust that God will bless this ministry sponsored by the young people of Cedar Grove. We solicit your prayers. —E. M. L.

#### Manor Church, Penna.

A farewell and ordination service was held for Bro. Glenn Frey of Conestoga, an out-going missionary to Africa at the Manor Church.

Bro. Frey spoke first telling us of his conversion, how the Lord saved him at an early age, and later how the Lord led him on revealing to him the great need of the work in Africa and His will for his life.

The Frey Brothers Quartet, of which Bro. Glenn was a member, gave us several numbers in song. Bro. C. R. Heisey of Elizabethtown then spoke to us giving kindly admonition to Bro. Frey as he goes and some of the things he will meet as well as to the home church and their responsibilities. Bro. Frey was then ordained both as a minister and out-going missionary. This service was in charge of Bishop Henry N. Hostetter and Rev. Cyrus Lutz.

Bro. Frey has been a member of the Manor Sunday School from boyhood and has served as S. S. Supt. for a number of years, as well as taking active part in other church activities. We will miss him as he leaves us. But as he goes our prayers will follow him trusting that he will be a blessing to the work in the land to which the Lord has led him.

On Dec. 2 at the Manor church a very inspiring program of gospel songs was given by the Frey Brothers Quartet as their farewell program. Many had come to appreciate their singing as they gave the gospel message through song. M. H. S.

#### Heise Hill Cong., Markham Dist.

Sept. 2—Mrs. M. J. Heise gave an interesting talk on the work in the Philippines after spending two and a half years there.

A group of young people from the Mennonite church at Markham took charge of the Young People's meeting Sunday Sept. 16.

Our fall Love Feast on Sept. 29 and 30 was a great blessing for all in attendance. We had a number of visiting ministers: Bro. P. W. Cassel of Blair, Ont., Bishop Edward Gilmore and Bishop L. Shoalts of Wainfleet, also Bro. E. Ditson of Collingwood.

On Sunday morning of the Love Feast the church was filled and the service was turned over to Sr. Martha Kauffman and Sr. Mary Krieder missionaries from Africa.

They told of superstition and fear which



is the life of the natives, and of many who have been delivered from this evil. Sr. Krieder related some of the testimonies given by native Christians in a prayer meeting.

I feel it has brought us to a better knowledge of the work and people of that land. In the closing we were challenged to our responsibility on the home front.

Oct. 3 Bro. Ditson spoke to us in the prayer meeting.

Bro. Andrew McNiven was our evangelist in a two-weeks revival beginning Oct. 7. We are glad for this time of refreshing. There were definite decisions made at this time and the blessing of the Lord was felt in a very real way.

On Thanksgiving day we had a double feature. Bro. McNiven gave a short sermon on Thanksgiving followed by P. W. McBeth of Elizabethtown, Pa. who was here in the interest of the Sunday School. He gave us some things to think about as teachers in winning the pupils for the Lord. At the closing a very touching song was rendered by the Henderson Trio.

Oct. 28 was our Sunday School Rally. The children, ranging in ages from five to eighteen, filled the Sunday School period with a program of Songs and readings followed by an object lesson by Mrs. Lehman of the Scott Mission, Toronto.

Bro. Ray Sider of Waterloo Congregation brought the message of the morning. His subject was "The Sunday School God Blesses". Special music was provided by our Male Quartet.

Nov. 11 and 12 was a time of blessing with wonderful messages brought to us at the annual Bible Conference by Bro. A. Vannatter of Tillsonburg, Ont. and Bro. Wm. Rosenberry, Philadelphia, Pa. Sr. Ruth Keller of Houghton mission also spoke to us of her call to mission work. The Melody Sisters of Philadelphia were the special singers at the Conference. At the close of the Conference there were a few souls at the altar seeking God.

On Nov. 18 a dinner was given in honor of our Bishop A. L. Winger at the home of one of the members. Words of appreciation were given to Bro. Winger by those present and the Henderson Trio sang appropriate numbers in Song.

We were favoured on Nov. 25 to have a Gospel team from Grantham. They gave us a very interesting program.

Mr. George Mensik a converted gangster from Chicago was here Wed. evening Nov. 28. He told of experiences in the underworld prior to his conversion.

On Christmas eve, seven carloads of young people went about the Community singing carols.

Bro. Bob Lehman of Pa. delivered the Christmas message Dec. 25. Also on the Wed. evening following with a timely subject.

In looking back over the past year we feel it has been a very busy one. With new projects being started, such as organization of Gospel Team groups, we pray that the coming year may be even better than in the past. —M. S.

#### Houghton Mission, Tillsonburg, Ontario

"As I was with Moses, so I will be with thee: I will not fail thee nor forsake thee." Joshua 1:5. We might paraphrase that verse to read—"As I was with the former workers, so I will be with thee, I will not fail thee nor forsake thee." How wonderfully true the Lord has proved this to be! Certainly the past quarter has been a difficult one as the responsibility was shifted from experienced shoulders to new and unaccustomed ones. God's help and presence and blessing have been so real in this time that the hard places have been hallowed

## Praying Women—Attention

If you are not a member of an organized Womens' Missionary Prayer Circle group but wish to share in united prayer for specific needs, send your name and address to our secretary for the monthly issues of the "Missionary Prayer Challenge". Secretary: Mrs. Oscar Raser, 338 Sixth Avenue, Upland, California.

You are also invited to share in the \$1,000.00 building project for a native preacher's house among the Santals in Banmankhi, India. Offerings for the general fund of the Committee will assist in getting out more missionary literature and prayer requests.

Send all donations to our treasurer: Mrs. Jacob Hock, 651 Reservoir Street, Chambersburg, Penna. Be sure to mark your offerings for the purpose for which you wish to have them used. Thank you. Yours for the Mission Cause:

Your Missionary Prayer Circle  
Committee.

and faith has been deepened. All praise be to the matchless Name of Jesus!

Sister Eileen Winger from Stevensville, Ontario came on November 1 and has been helping faithfully and willingly. May the Lord bless her as she is taking out this time from her work to serve at this Mission in this time of emergency when help is so much needed.

The death of Brother John Nigh in November was a blow to the people here as many of them regarded him as a spiritual father. He labored here sacrificially and untiringly for many years and was instrumental in helping many into the Kingdom. Many words of appreciation are still being spoken concerning him.

A two week's revival was held at the Frogmore church from November 25 to December 9 with Brother Romie Sider from Wainfleet as evangelist. His messages were interesting, inspirational, and searching. Some of the new converts from Houghton Center attended regularly and expressed deep appreciation for the ministry of Brother Sider as they were personally helped by it. A number of souls drew nearer to the Lord at an altar of prayer while definite conviction rested on others who have not responded as yet. We believe some will yet yield to the Lord since in visitation we find hungry hearts.

The annual Council meeting was held December 29 with Bishop Gilmore in charge. The most important item of business was the approval of a plan to enlarge the Frogmore church to provide much-needed space for Sunday School rooms and accommodations for Love Feast. A building committee will make immediate investigations and construction will begin this spring, D. V.

## Special Notice

We would call to the attention of those congregations who have not yet responded to the action of General Conference 1951, Article xxxv, Section iv, Page 68 Conference Minutes, as follows:

**Whereas**, the financial needs of the Board for Schools and Colleges have increased; and because of anticipated activity; we therefore

**Recommend** that each congregation be encouraged to give an offering this year at the rate of 50 cents per member.

Thank you. Send all contributions to:

John M. Book, treas.  
247 Euclid Pl.  
Upland, California

## Help Wanted

Married man to help do general farm work. House provided, located in Zion community near Abilene, Kansas. May begin work soon. Prefer Brethren in Christ young couple. Year around work. For further information write Harold Hoover, Abilene, Kansas.

The work at Houghton is encouraging because it is evident that God is in it. Continue to pray that God may have His way in the work and with the workers that many souls from this area may be included in the Bride of Christ.

—Ruth Keller

#### FOURTH QUARTER FINANCIAL

##### Receipts

Balance on hand, October 1	\$193.47
Hall offerings	113.59
Sister Mamie Moore	15.00
Sister Hettie Angus	2.00
A Sister	5.00
<b>Total Receipts</b>	<b>\$329.06</b>

##### Expenditures

Car expenses	\$ 46.40
Groceries	46.51
Telephone and Lights	18.93
Household equipment	5.53
Postage and Advertising	5.41
Miscellaneous	.90
<b>Total Expenses</b>	<b>\$123.68</b>
Balance on hand, January 1	\$205.38

##### Food Donations

Violet Wilson, Lloyd Williams, Mamie Moore, Alonzo Vannatter, Basil Long, Arthur Long, Ira Long, Yorkley Long, John Grant, Charlie Millard, Elizabeth Rohrer, Jerry Bears of Drumbo, and Brother Albrecht of Rosebank.

We also appreciatively acknowledge the gift of a nice quilt from the Gormley sewing circle.

#### House of the Lord Mission, New Castle, Pa.

Greetings in the Name of Jesus. We here in New Castle thank the Lord for His goodness in the past year. New Castle, a city of 50,000 people, is located in western Pennsylvania. Just a few years ago the Brethren in Christ Church was not known here in the city. The nearest meeting house was 65 miles away. Bishop H. P.



Heisey of Louisville, Ohio was then invited to hold meetings here and opened up the first work. The Lord has seen fit to add to our number until now we have a nice class of believers. Our pastor, Eld. H. A. Fink and wife of Woodbury, Penna., felt the call to come to New Castle to work for the Lord. Bro. Fink is living in a Jewish and Catholic neighborhood and had a wonderful opportunity for giving out the gospel. He has made visits to their places of business and also to the Jewish synagogue.

In the past year we have had a good number of Spirit-moved meetings. In one of these meetings Elder L. P. May of Lititz, Penna., preached with power of the Spirit. A man got under conviction and, after the service, went home and fasted and prayed for a week. He then called the folks to his home to pray with him.

The past summer we had a tent meeting in a new field. Our pastor brought the messages each evening. Bro. H. P. Heisey helped in the first part of the services. We have prayer meeting at this place every other Friday. Pray for this place. Pray also for the following that the Lord may use them throughout the New Year: Eld. H. A. Fink, pastor, Bro. Jess Lastoria, Sunday School Supt., Bro. Kelchner, Bertha Wingert and Patsy Kelchner, teachers. —E. B.

### Returning East

Since writing our last report for the North Star mission last summer, we have appreciated that our brethren have been praying for us.

We therefore are writing this short letter for information to the brotherhood.

The morning of August 18 we walked out of the mission home for the last time. In a few moments we were on the road with Delisle, Saskatchewan as our destination. Since our plans were that we would be in the west for a while, Evan Climenhaga allowed us to put our loaded trailer in his garage. Bro. Linkletter's home was to be our headquarters until the western harvest was completed. Later in the evening we proceeded to Kindersley for the week-end services.

We returned to Delisle from Kindersley the following Tuesday. That night in Saskatoon I met Beverly Davidson and Mavis McCalmon from North Star, and who would be going to Ontario to attend school. The next morning these two girls, Sr. Brechbill and our youngest child and I, left for Ontario, where we would be the delegate from Saskatchewan to Ontario Joint Council.

After returning to Saskatchewan we were engaged in harvesting the year's crop. We conducted services at Frontenac, as Robert Sider, appointed to be pastor at Frontenac for this year, went to Kindersley for the harvest.

We should have mentioned before that we had the privilege of Robert Sider's company on our return to Saskatchewan.

When it became apparent that the harvest could not be finished this year, we decided to move on. So during the afternoon, Oct. 26, we headed south and east. Our stay of six years in Saskatchewan was now at an end.

We were delayed by a minor breakdown in Minot, N. Dakota over the week end, and then on Tuesday morning we awoke in Minnesota to see a heavy snow storm in progress. We started out again, but the storm increased in fury until a real blizzard was raging and visibility was extremely bad. Twenty four miles west of Duluth we were unable to make a heavy grade and had to leave the trailer by the roadside. We made our way with some difficulty to Duluth, and there we took rooms in a hotel,



had some work done on the car, and waited for the storm to blow itself out. It was reported that the storm was the worst in forty years. We later saw a strip of highway number two where the waves of Lake Superior were washing over for a mile and a half in length. It was reported that this was the first time that had happened. We recovered our trailer the next morning unharmed and aside from icy roads and a little trouble in making a couple hills, we had an uneventful trip. The week end was spent in Michigan at Vanderveer's.

The evening of November fifth we arrived in Fordwich. It was our privilege to stay for the revival, which was three weeks. It enriched our own lives and our joy was increased when our son was soundly converted.

We are now in Pennsylvania with our parents, John Kanode, in Martinsburg.

The privilege of working with the mission board has been a happy experience. The members of the Home Mission Board have been a real help and encouragement over the years. The last six years in Sask. especially have been the happiest years of our lives.

Now as we take up a residence again within a church district in Penna. and seek to bring up our family for the Lord, our prayers and interest in the missionary efforts of the church are as strong as ever. We know we will never repay what we owe to God and the church, but we will be faithful in our appointed task until Jesus comes.

—E. D. Brechbill.

### Know Him

W. O. Winger

**D**OWN through the years God has given man a chance to prove himself. First we find man in the garden of Eden with every need sup-

plied. But our foreparents soon fell to know Satan better than they "knew God". Again, the eyes of God looked 'down' saying to Nebuchadnezzar, "Where art thou?". They found him knowing not the Lord as Pharaoh of Egypt, and though admonished by Daniel to break off his sins by righteousness, he stubbornly went on till he was driven from men and spent time as a beast of the forest. Belshazzar, his successor, knowing all this, more daringly went on forgetting God, till the flaming hand wrote, "Thou art weighed in the balances, and art found wanting". But among that sinful mob of debauched gluttons, and libertines, no one could help the king as he faced this crisis.

Ah friend, when we come to "Bed-rock" facing the record of our lives, only those of Paul's class, who are determined to "know Him" can help us out and read the handwriting, of our God. Notice, Daniel was called in; he was not present at that drunken revelry, so had authority to condemn the king for desecrating the golden vessels from the Temple in Jerusalem. They filled them with wine and praised the gods of silver, and gold, of brass, iron, wood and stone. "Gods which see not nor hear, were worshipped and thou hast not glorified the God who holds thy breath in his hand, and who knows thy ways and directs thy steps." This poor man didn't try to "know Him". In that night was Belshazzar the king of the Chaldeans slain.

Dear Readers, if he who says, "The silver is mine, and the gold is mine, saith the Lord of hosts", dealt thus with two heathen kings, how will he deal with us children of the Pilgrim Fathers, who came here for Christian liberty, blessed by frugal habits? We are today rich, fat and flourishing, but we are dissipating our privileges of giving the Gospel freely, as we have received it. Many spend their silver and gold for Santa Claus etc, which is as much, or more heathenish worship than the pagan Indians whom we supplanted. God would say to us now. "Where art thou?" How many are there among those professedly better than the drinking revelling, Santa Claus class, who have been just feasting over this Christmas season, overspending, overeating, and forgetting the babe of Bethlehem? And if Jesus should enter our homes, could we say we are as Paul, desiring to "know Him"?

It is a small matter for me to be emptied of all sin, but a great thing for me to be filled with all the fullness of God. —John Fletcher.



## Corrected List for Handbook of Missions

The Foreign Mission Board regrets the publication of the inaccurate and incomplete listings which appeared on pages five, six and seven of the 1951 issue of the Handbook. We suggest that you clip and insert this corrected list in the Handbook or so mark your Handbook that you can find the right listing when desired.

Foreign Mission Board  
Henry N. Hostetter,  
Executive Secretary

### FOREIGN MISSION BOARD

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Washington Boro, Pa.  
Bishop I. W. Musser, Mt. Joy, Pa.  
Bishop R. I. Witter, Navarre, Kansas

### FOREIGN MISSIONARIES

(as per September 1, 1951)

#### AFRICA

Bishop and Mrs. Arthur M. Climenhaga, *Superintendent*, Rockview-Box 711, Bulawayo, S. Rhodesia, S. Africa.  
*Matopa Mission, Bulawayo, S. Rhodesia, Africa.*  
Elder and Sr. Alvin Book, 1958  
Elder and Sr. Earl Musser, 1958  
Sr. Elizabeth Engle, 1954  
Sr. Dorothy Martin, 1954  
Sr. Mary Breneman, 1955  
Sr. Anna Eyster, 1958  
Elder and Sr. Bert Winger, 1952  
*Mtshabezi Mission, P. B. 102 "M", Bulawayo, S. Rhodesia, S. Africa*  
Elder and Sr. D. B. Hall, 1952  
Dr. and Sr. Alvin Thuma, 1958  
Elder and Sr. Chester Wingert, 1956  
Sr. F. Mable Frey, 1956  
Sr. Fannie Longenecker, 1953  
Sr. Rhoda Lenhart, 1953  
Sr. Beth Winger, 1955

Sr. Lula Asper, 1953  
Sr. Anna Kettering, 1958  
*Wanezi Mission, Filabusi, S. Rhodesia, S. Africa.*  
Elder and Sr. Lewis Sider, 1953  
Elder and Sr. Roy H. Mann, 1954  
Sr. Florence Hensel, 1953  
Sr. Anna R. Engle, 1955  
Sr. Anna Wolgemuth, 1952  
*Macha Mission, Choma, N. Rhodesia, S. Africa.*  
Elder and Sr. J. Elwood Hershey, 1956  
Sr. Verna Ginder, 1952  
Sr. Verda Moyer, 1952  
Sr. Ruth Hunt, 1952  
*Sikalongo Mission, Choma, N. Rhodesia, S. Africa.*  
Elder and Sr. David Climenhaga, 1953  
Sr. Edna Lehman, 1956  
Sr. Anna Graybill, 1955  
Sr. Annie Wenger, 1953

#### INDIA

*Monghyr Mission, Mission House, Monghyr, E. I. Ry. District Monghyr, India.*  
Elder and Sr. George Paulus, 1953  
Sr. Effie Rohrer, 1952  
*Saharsa Mission, Saharsa, O. and T. Ry., Bhagalpur District, India.*  
Elder and Sr. Charles Engle, 1956  
Sr. Leora Yoder, 1954  
Sr. Shirley Bitner, 1954  
*Madhipura Mission, Madhipura, O. and T. Ry., Bhagalpur District, India.*  
Eld. and Sr. Joe Smith, 1957  
*Barjora Mission, P. O. Tribenkganj, via Murlinganj. O. and T. Ry., India*  
Elder and Sr. Arthur Pye, 1957  
Elder and Sr. W. R. Hoke, 1952  
Sr. Erma Hare, 1954  
*Banmankhi, A. Ry., Purnea District, North Bihar, India.*  
Elder and Sr. Allen Buckwalter, 1956  
Sr. Beulah Arnold, 1954  
*Log Cabin, Post Office North Point, Darjeeling, India.*  
Elder and Sr. A. D. M. Dick, 1955  
*Outgoing Missionaries:*  
Sr. Ruth Book, Upland, California  
Sr. Ethel Heisey, Grantham, Penna.  
Sr. Mary Heisey, Grantham, Penna.  
Glenn Frey, Conestoga, Pa.  
*Missionaries on Furlough:*  
Sr. Anna Steckley, Gormley, Ontario  
Sr. Ethelda Eyer, Upland, California  
Sr. Mary Kreider, Campbelltown, Pa.  
Sr. Naomi Lady, Grantham, Pa.  
Sr. Martha Kauffman, Abilene, Kans.  
Bishop and Sr. H. H. Brubaker, Grantham, Pa.  
*Missionaries Retired:*  
Elder and Sr. Albert Breneman, West Milton, Ohio  
Elder and Sr. W. O. Winger, Grantham, Pa.  
Elder and Sr. L. B. Steckley, Abilene, Kansas

Sr. Adda Taylor, Lennox St., Harrisburg, Pa.  
Sr. Emma Frey, Upland, California  
Sr. Sadie Book Brechbill, Abilene, Kansas  
Sr. Ella Gayman, 2001 Paxton St., Harrisburg, Pa.

## Obituaries

(Continued from page nine)

**BERGER**—Samuel Berger, son of John S. and Mary Hiller Berger, was born in Washington Township, Montgomery County, Ohio, on October 24, 1869.

On May 15, 1898, he was united in marriage to Barbara Dohner of Pleasant Hill. To this union were born two daughters, Mary and Ruth.

In 1907 he entered the retail lumber business in association with the Moul Lumber Co. at Pleasant Hill. Five years later he moved to Englewood, where he established the S. Berger Lumber Co. continuing in business until 1937, when he retired.

At the age of 15 years, he was confirmed and baptized, becoming a member of the Gephart Congregation of the Lutheran Church, where he has always retained his membership. He has always had a vital interest in Christian work, having been active in Sunday School work, temperance efforts, Y.M.C.A. and Religious Education activities. He was ever a faithful attendant at church services.

During his residence of almost forty years in Englewood, he has shared spiritual interests with the Brethren in Christ Church, most frequently accompanying his wife to Fairview, the Church of her choice. He has happily shared in its services and the general program of the Church, and assisted with continuing interest in the recent remodeling work at Fairview.

During the recent months of his physical decline, he shared the home of his daughter Mary, and was blessed with the untiring attentions of his loving companion, his daughters and his sons-in-law. His personal relationship to the Lord was deepened during his prolonged illness. Those closest to him and his Christian friends, felt the increased warmth of his spiritual expressions and prayers. He peacefully drew his last breath, Wednesday, August 22, 1951, at the age of 81 years, 9 months, and 29 days.

He is survived by his devoted wife, Barbara of Englewood; two daughters, Mrs. Paul G. Lenhart of Arcanum, Ohio, and Mrs. B. M. Hess of Englewood, Ohio; and three sisters.

Funeral services were conducted on Sunday, August 26, 1951, at the Fairview Brethren in Christ Church, with Rev. Ohmer U. Herr in charge, and the message given by Rev. J. S. Herold. Interment was made in the Fairview cemetery.

**FRANKIN**—Nathan Thomas Franklin, son of Margaret and David Franklin was born at Athlia, Ohio, April 16, 1859. He departed this life, December 29, 1951, at the age of 92 years, 8 months, and 13 days.

As a young man, he came to Kansas, where he made the acquaintance of Emma Fidella Byer, who later became his wife. To this union were born three children, Roy Arthur, Ada Ruth, Effie Mae. A foster daughter, Margaret Franklin, a niece of Mr. Franklin, came to make her home with them at the age of seven years.

Brother Franklin was converted and became a member of the Brethren in Christ Church at about thirty years of age. Later he and his family moved to Glendale, Arizona. In about 1897 he was ordained to the ministry by the late Bishop Samuel Zook. Three years after his ordination he was called to have charge of the Brown County, Brethren in Christ Church, by Bishop Zook.

In 1904 Brother Franklin and his family came to California, where he made his home on a citrus ranch, and was one of the pioneer builders of the Upland church, where he lived until his late illness, when he went to Oregon to live with his daughter.

He served his church well in the ministry, not only at the Upland church, but as an Evangelist throughout the Brethren in Christ Church. He served on the Home Mission Board. He was sent by the church to find a location in San Francisco for a Rescue Mission, which later became the Life Line Gospel Mission. He had a burning desire to see the work of the mission go forward, and spent a number of years with his wife in the work there.



As a loving husband and father, he labored constantly for his family. Throughout all of his life, he endeavored to point his family and those he came in contact with, to the Lord Jesus Christ.

His wife, Emma, and daughter, Ada Bert, preceded him to glory. He is survived by his son Roy, of Upland, Calif., a daughter, Mrs. Mae Shore of Corvallis, Oregon, a foster daughter, Margaret Shore of Tulare, Calif., one sister, Mrs. Sarah Singer of Upland, Calif., seven grandchildren, eleven great-grandchildren and a host of friends.

Ministers officiating at the funeral were Rev. Riall D. Stump, Rev. J. R. Eyster and Bishop J. H. Wagaman who brought the message from I Corinthians 15:54.

**MARTIN**—Orland Martin, son of David and Catharine Martin, was born June 6, 1864, at Clarence Center, N. Y. and departed this life Dec. 31, 1951, aged 87 years, 6 months, and 25 days.

On Feb. 28, 1895, he was married to Emma Ebersole, who preceded him in death, Dec. 14, 1943. To this union was born three sons and two daughters: Mrs. C. R. Heisey, Elizabeth-town, Pa., Vernon, Ethan, Emerson, and Melba, all of Clarence Center.

In 1907 he united with the Brethren in Christ Church, in which fellowship he remained a consistent member until called to be with the Lord, whom he loved and served.

He will be missed by his five children and their families: eighteen grandchildren and three great-grand children, many relatives, and a host of friends who learned to know and appreciate him during his long life.

Funeral services were held Jan. 2 at the Brethren in Christ Church, Clarence Center, N. Y.

J. N. Hostetter, C. Ray Heisey and Paul Hostetter conducted the services. The remains were laid to rest in the Clarence Center Cemetery.

**MURRY**—Ira E. Murry—son of the late Amos D. and Mary Louise Elmire Murry, was born Dec. 24, 1878 in Manor township, Pa., and died Oct. 31, 1951 at the age of 72 yrs., 10 months 7 days.

Mr. Murry was admitted to Lancaster General hospital on Oct. 15 following a fall down steps at his home, suffering a fracture of the hip. Death was caused by chronic nephritis from which he suffered for many months. The fracture was a contributory cause to his death.

He was a resident of Lancaster for 29 yrs. and resided with daughter and son-in law, Mr. and Mrs. Everett Wilson, and was a member of the Pentacostal church. In addition to his wife the former M. Elizabeth Rankin he is survived by the following children: Mervin R., Edna, wife of Henry C. Fritsch, Alma, wife of Everett Wilson, all of Lancaster, and Esther, wife of Abram Greenawalt, Manheim. Five grandchildren and these brothers and sisters survive: Mrs. Lizzie Herr, Lancaster. Amos Murry, Strasburg, Maggie, wife of Landis Graver, Conestoga R. 1, Minnie, wife Benjamin Wallace, Lansdale, Mrs. Annie Hess Pequea, R. 1, William Murry, Landis Valley, John Murry, Washington Boro R. 1 and Mary, wife of Frank Kreider, Willow Street R. 1.

Funeral services were held Nov. 4, 1951 at the Caroline St. Brethren in Christ Church Lancaster, Pa. Bishop Henry Hostetter and Rev. Paul Franklin served as ministers with Rev. Leroy Walters in charge.

Interment in Millersville Mennonite Cemetery.

**MUSSER** — Annie M. Musser was born August 1, 1871, near Elizabethtown, Pa., and passed away December 25, 1951, at the home of her son-in-law and daughter, Mr. and Mrs. J. Earl Martin, Mt. Joy, Pa., aged 80 years, 4 months, and 25 days.

Sister Musser was married November 7, 1893, to the late Rev. Henry A. Musser, who preceded her in death June 19, 1946. She was a daughter of the late Abram and Anna Martin Eshleman. She is survived by a son, Abram E., near Elizabethtown, Pa., and a daughter Anna E., wife of J. Earl Martin, Mt. Joy, Pa. Three grandchildren and five great-grandchildren also survive.

Sister Musser was a faithful member of the Brethren in Christ church in Rapho District for over fifty years. She will be greatly missed by her family and wide circle of friends.

Funeral services were held at the Mt. Pleasant Brethren in Christ church with Bishop J. T. Ginder, Rev. Graybill Wolgemuth, and Rev. C. H. Moyer officiating. The texts used were Rev. 14:13 and Rev. 21:23. Interment in the adjoining cemetery.

**STAUFFER** — Dr. E. R. Stauffer, age 79, prominent for more than 50 years in Kansas religious, educational, government and civic activities, died Saturday morning, September 29, following an illness of several months.

Dr. Stauffer, whose residence was 1219 Franklin, Wichita, Kansas, was born August 15, 1872, in Napierville, Illinois, the seventh son of John Kinsey Stauffer and Martha Engle Stauffer. The family moved to Abilene, Kansas, in 1878, and a few weeks later moved to Maple Grove, a farm near Hope, Kansas.

Besides his wife, Dr. Stauffer is survived by a daughter, Mrs. Madge Lockstrom of Lingsborg, Kansas; a son, Norris B. Stauffer, of Route 6, Wichita, Kansas; and four grandchildren and two great-grandchildren.

Funeral services Tuesday, October 2, 1951, Wichita, Kansas.

**WEIMER**—Ira Weimer, son of Jerry and Alice Frantz Weimer, was born near Saratoga, Indiana, October 22, 1886.

On March 8, 1908, he was united in marriage to Rosella Wenger of near Englewood, Ohio. Four children came to bless their home—two daughters and two sons.

At the age of 20, Ira was converted in a winter revival in Englewood. He was baptized, and became a member of the Wenger Church the following summer. In 1917, while living on the Wenger farm near Fairview, they united with the Brethren in Christ Church.

While employed as a painter in Dayton, Brother Weimer suffered a major stroke, July 19, 1948, from which he only partially recovered.

A second and fatal stroke occurred on Christmas afternoon, and about ten o'clock, December 26, 1951, he passed from this life at the age of 65 years, 2 months, and 4 days.

Brother Weimer is survived by his loving and devoted companion, Rosella, of Englewood; two daughters: Mildred (Mrs. Bertrand Brumbaugh) of Route 3, Brookville, Ohio and Ethel, (Mrs. James Shoup) of Modesta, California and seven sisters.

Funeral services were conducted on Monday, December 31, 1951, at the Fairview Brethren in Christ Church with Rev. Ohmer U. Herr in charge, assisted by Rev. William H. Engle. Interment was made in the Fairview Cemetery.



### "Spiritual Degeneracy"

Many years ago, quite a number of beehives were carried to the island of Barbados in the West Indies. At first the bees went diligently to work gathering honey for the coming winter. But when those bees found that they were in a land of perpetual summer, they ceased to gather honey. Instead they spent most of their time flying around, stinging the natives. So I sometimes think it is with us. We have what can be called "spiritual degeneracy." God has surrounded us with so many blessings that, instead of working for His glory and for the good of our fellow men, we spend most of our time in living for self. We thrust the sting, when we should be gathering the sweetness of the Gospel life to give out again to starving men.

—T. DeWitt Talmage.

## The Iron Gate

(Continued from page five)

there is a much higher plane of living than this. We can choose to see the sunshine in spite of the clouds, and, by that we do not mean attempting to rise above the ignoble by ignoring reality. It is expressed by the general who said, 'Weather in war is always favorable if you know how to use it?' That's it—the right use of it! It is a war, an eternal conflict, and God is allowing the devil to direct the weather but God is also pledged to direct us in the right use of the weather, and make it the instrument whereby the storm may be 'weathered'.

Bruises can be used for building stones to raise a better life edifice, more beautiful and useful, out of what seemed to be life ruins. Before the iron gate we are not to cry, 'How soon do I get out of this?' but our careful thought and earnest study should be given to the question 'What am I to get out of this?' Haven't we heard Paul say, 'Be thankful for all things' (Eph. 5:20) for 'everything that happens fits into a pattern for good, to those who love God and are called according to His plan.' (Rom. 8:28 Phillips).

In the afore mentioned sermon a story is told of a cultured lady who never had much trouble until she surrendered her life to the Lord, and then trouble seemed to make up for lost time. She was confronted by one iron gate after another. Her husband was unsympathetic. Her daughter was sent to a mental institution. But she maintained Christian composure and prayer was the rule of her conduct. The attitude of her husband changed and her daughter was restored from the hospital. One day the daughter admiringly said, "Mother, everything seems to be poured on you. You no more than get over one thing until another arises, but you sit there and smile. You're wonderful!" The secret was not her superiority, it was her superior choice which made her so excellent. She let God into her troubles and He turned her adversities into advantages. Even so may we be reminded that before the iron gate we still have choice of how we will react toward its unfriendly forbiddingness.

There is a second thing we do not want to forget as we stand before the cruel iron gate, and that is its hinges. Although rigid at the moment, and perhaps double locked, it is openable, and the time might come when it will swing to the wall. By this we remind ourselves that we not only have a



choice but we still have a chance; the key could be produced. The danger is that we take one look, conclude all is lost, and cave in under the pressure, but there is a possibility that the situation is not permanent.

A colored preacher once gave as his favorite Bible verse, 'And it came to pass.' A friend intending to correct him said, 'But that's not a Bible verse, that's only the beginning of one.' This worthy servant who had learned how to let the light shine in the dark place, said, 'No, those are the most comforting words in the Bible to me. It didn't come to stay — 'it came to pass'. A mother in Israel, having learned this lesson, stated it another way. Whatever the unpleasantness she would say, 'This, too, will pass.' It is well to remember the hinges on the iron gate, even though rusty they be, they are placed there to support a turning.

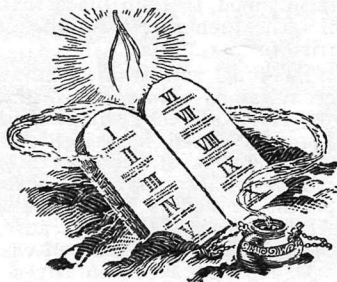
Even failures may be fruitful. Success is not the absence of failure but the use of the forge of frustration to refashion the weapon of loss into an implement for cultivation of success in the next season, that fruit may yet be borne. Perhaps God will show a way around the gate. He may encircle it and work it into life's pattern. Iron lattices, fences, railings and gates add to the beauty of the architecture of character as well as to the beauty of the design of buildings.

Suppose we stop long enough to read the secret of the faith of St. Paul and how it worked. II Cor. 4. In any version you choose you will see a character enhanced with decorative wrought iron. 'Handicapped on all sides but never frustrated; puzzled but never in despair. We are persecuted but never have to stand it alone; we may be knocked down but never knocked out.' Rugged! Sturdy! Beautiful! Useful! Victorious over every foe!

Dr. Rees tells the story of a fine Christian lady, talented and radiant for God, who, when suddenly halted before the iron gate, held a 'gripe' session with the Lord. Her mood was anything but sweet and triumphant. In due time God said to her, 'My child, if you will take this trustingly, sweetly, I can give you a larger place of service than you ever had. Her mood changed from complaint to conquest. The iron gate was still very present but under God's tutelage she, before it, became one of God's 'pillars of fine lily work.' She was used as a shepherdess of souls, a consultant to young people. She prayed them into school. She prayed in funds for their education. She prayed them on to the mission field, and prayed in

funds for their support. She conducted an international correspondence school. The gate was still there, and of iron, but though 'harried' she was not 'hemmed in'.

(Concluded next issue)



### The Minister's Wife

(Continued from page six)

its of personal cleanliness. The appearance of the minister's wife with respect to her habits of personal cleanliness and tidiness is an important factor in her favor for winning friends and the admiration of people.

(2) Also keep the children clean and tidy.

(3) See to it that husband's shirts, handkerchiefs and clothes are always the cleanest, neatest and tidiest of all, for his appearance, of course, is being observed by everybody. You will be judged in great measure by his appearance and neatness of dress.

Item V. *Discipline of the children.*

(1) Keep the children under discipline and control. While you may think it is as much husband's place as it is yours to look after and care for the children, you are entitled to his full co-operation but you must please remember that he has his work to do. Do you do his sermonizing and preaching? Then he has a job that is his own work to do. Therefore he cannot assume the responsibility for the other cares. This is the place in which you can do much to help him.

(2) Be kind and considerate to other children, especially to the children of the church and the community. Other people love their children as dearly as you love yours, of course.

Item VI. *Interest in husband's work.*

(1) Always show sincere and active interest in husband's work. Speak complimentarily to him and to others about his strong qualities of character and personality and of his abilities in his work.

(2) Take an active, enthusiastic part in the Church worship services and program.

(3) Be an example to others. Sit near the front of the church. Be attentive through the services.

(4) Be very cautious never to take sides openly in any controversy.

Item VII. *Help in making Pastoral Calls.*

Always try to be ready to go with husband to make pastoral calls. He will need you. Spare him the duty of having to make unnecessary excuses for your absence in calling. Sometimes it will be a *must* that you go with him. Sometimes your duties may be reason enough for your absence in calling. But do not be reluctant or ever seem to be too busy to go with him, except when the urgency of your duties demands your time. Help him in the visitation. It is the important work of the pastor. Prove your desire to be a help to him and to the people.

Item VIII. *Keep house tidy.*

This does not require finery but again you are reminded that it does require habits of systematic house-keeping. Have a place for everything and everything in its place. System makes chores easy!

Be more than a good housekeeper and a good cook. Husband needs you as an affectionate, understanding, co-operating companion in his work. Be to him a good wife in all ways.

Item IX. *Gossip is out!*

It should not have to be necessary to mention this but gossip and her companions, nagging, grouching, complaining, are *all definitely out* for the minister's companion.

Item X. *Home and domestic life.*

Make the home and domestic life as pleasant and enjoyable for the husband as you possibly can make it.

—The Church Advocate.

### Renewed Life

Mont Hurst

Determined Christian faith receives a constant renewing and fresh power because it comes from Above. It could not be the only real faith if this were not the case. The Christian is kept refreshed by drinking the Water of Life and feasting upon the Bread of Life. Faith in Jesus Christ is the most powerful force on earth . . . even more powerful than the atomic bomb, the H-bomb and all other forces! When this faith is firmly grasped there is no element on earth that can destroy or dilute it. The life of the Christian receives a steady flow of new power and new determination. This is because the body has become a temple where the Holy Spirit abides. The whole fiber of Christian faith is firmly bound to the Throne of God through the Blood that Christ shed and by the links of the Holy Spirit.



## News Notes

## Annual Session of Conference of Historic Peace Churches.

We thought it might be of interest to our readers to know of the enthusiasm surrounding the annual meeting of our C. H. P. C. in Canada. This conference is composed of all branches of Mennonites in Ontario, all branches of Friends, all branches of church of the Brethren and Brethren in Christ in Canada and most of the Mennonites in the Western Provinces.

This conference was organized in July 1940 and all Governmental negotiations were taken care of through this conference. The Annual sessions have always been times of great fellowship and inspiration as well as taking care of the necessary business items.

Some fears were entertained that when the pressure of war necessity was released with the close of the war, the conference would lack appeal and rapidly disband. Such was not the case as each annual meeting showed increasing interest in attendance and fervor. This year on Oct. 13 we met at a large Mennonite church at St. Jacobs, Ont. near Kitchener and was attended by two thousand people by conservative estimate. Dr. Edward Waltner of Bethel College, Newton, Kansas very ably served as guest speaker. Associated with him was Rev. Paul Erb, Editor of the *Gospel Herald*, as well as a number of local men who added great inspiration to the conference.

Strong Biblical teaching was given on the doctrine of Non-resistance, and we are sure deep convictions are being developed by young and old in our constituency. We thank God for His guidance in this great work.

—E. J. Swalm.

## Day of Prayer Suggestions

The date of February 29 is designated as the World Day of Prayer. Some congregations may wish to plan special prayer seasons, using materials or prayer requests relating more directly to the worldwide service and witness of the Mennonite and Brethren in Christ churches.

The 115 Mennonite relief workers are serving in many places where difficult problems are faced daily and where much spiritual power is needed for giving witness to all who are contacted, and repeatedly they request the prayers of the home congregations on their behalf. Then also the Mennonite immigrants newly settled in Canada, Paraguay, Uruguay, the United States and elsewhere, face many difficult adjustments and they beg for the prayer fellowship of the established congregations in North America.

The staff of workers at the MCC Headquarters, Akron, Pa., and the regional offices at Waterloo, Ontario; Reedley, California; and Steinbach, Manitoba, carry responsibility for guiding the various aspects of work in accord with the counsel of the churches, and for this they need wisdom and vision from God.

Praise God for marvelously leading in the developing voluntary service program of the church, in which young people are serving in many needy places; pray that as the draft law provisions and regulations are drawn up there may be opportunity for young men to do truly significant work which is in harmony with their conscience.

## "Christ For Everyone" Campaign Planned For October 1952

It was reported by Horace Dean, President of Christ for America, with offices in Chicago, that a great simultaneous evangelistic campaign with thousands of churches in the United States and Canada is being planned to take place in October of 1952. The theme of the Campaign will be "Christ for Everyone."

These meetings will be different from the ordinary religious campaign in many respects. First of all, they will take in places never before covered by religious revival, reaching thousands of villages, towns and smaller cities. Secondly, the local pastor will appoint or act as his own evangelist in his church. And finally, because of the great responsibility involved and vast territory to be covered, representatives will be appointed throughout the U. S. A. and Canada to encourage and develop the program in that particular area.

Dr. Charles E. Fuller, popular gospel minister known around the world for his Old Fashioned Revival Hour radio broadcast, has accepted the invitation to become Honorary Chairman for the campaign in the U. S. A. For all Canada, Premier Ernest Manning of Alberta has been chosen to act as Honorary Chairman. Some other Christian leaders are Dr. Paul Rees, a Co-Director; Dr. Harold J. Ockenga, who will guide programs in New England; Dr. Howard Ferrin, in charge of cooperation of Bible Schools and Colleges; Mr. Dawson Trotman, President of The Navigators, who will direct the follow-up work; Dr. Robert M. Parr, Chairman of the Visitation Evangelism Committee; and Dr. Theodore H. Epp, who will encourage the backing of Gospel broadcasters.

A program of guidance for all cooperating pastors and workers has been prepared in booklet form. These will be sent to each pastor and key worker elected by each church. The official campaign tract will be written by Dr. Billy Graham, widely known evangelist, who has had much success in recent revival campaigns throughout the world. These tracts will be supplied to the many participating churches for local distribution.

Twenty-six thousand volunteer workers of the National Committee for Child Evangelism will also join forces with the thousands already engaged to reach and help the children in these church meetings. This official announcement came from Mr. H. J. Taylor of Chicago, President of the Committee and member of the Board of Christ for America.

Every form of advertising and publicity is being cared for by a competent Advertising Agency. These matters are being simplified for the benefit of local churches cooperating in the movement. Advertisements, announcements, campaign folders and stationery will be made available to all participating.

Prayer groups are being formed everywhere to meet in churches, homes and places of business. Dr. Ernest Wadsworth of the Great Commission Prayer League will act as chairman of the National Prayer Committee. Dr. Philip E. Howard,

Jr. Editor of the Sunday School Times, and Mr. George T. B. Davis, of the Million Testaments Campaign, will serve as co-chairman of the Committee. Putting first things first in the "Christ for Everyone" campaign, these gentlemen are preparing a booklet to be made available during the coming months entitled "No Revival Without Prayer". A four-page leaflet giving full details may be had by writing CHRIST FOR EVERYONE, 542 S. Dearborn St., Chicago 5, Illinois.

## Seventy prisoners profess Christ:

In North Carolina State Prisons Director Walter Anderson described as a "near miracle" what has taken place at Halifax County Prison Camp. Since a Methodist group, led by a layman, began visiting the camp, seventy of eighty-six long term felons have professed Christ and are making a drive to convert the sixteen others. The conversions, he said, have affected prisoners and guards alike and "the guards tell me their attitude toward work and discipline is entirely different." Anderson said one prisoner had written his mother that "this isn't a prison camp any more. It is a Christian camp." The letter, which the prisoner described as the first "decent letter" he ever had written his mother, added: "I love you and everyone else in the world. I used to hate everybody. Never again will I do wrong and from now on you can be proud of me because I am going to live for Jesus Christ." Anderson, a believer himself, has encouraged evangelism in North Carolina prisons since he became director late last summer.

## Communists urge Sunday work

Communist radio stations and other propaganda media in the Iron Curtain countries are making constant appeals to workers to give up their Sunday rest and work voluntarily for the "welfare of your country and peace." The appeals are motivated partly by the need for increased output from industry, and partly by the Communists' desire to abolish Sunday as a day of rest and prayer.

## Urges Christian offensive

A Protestant leader told a convocation in Atlanta, Ga., he knows one way to Christianize the world: it would happen, he said, if every Christian in the world would win one person a year for three years. Dr. James Ross McCain of Decatur, Ga., moderator of the Presbyterian Church in the U. S. (Southern), observed, however, that such a goal is not likely to be realized if the future efforts of church members are anything like their past performance. He reported that last year Christians in the United States contributed approximately \$65,000,000 toward missions work abroad. "Gambling cost at least 300 times as much, crime more than 500 times and war 5,000 times as much as to spread the gospel of peace," Dr. McCain said. Observing that "we must now have four or five times as many unsaved people as when Jesus gave His command for witnessing," he called for "an aggressive offense by the forces of righteousness for the actual conquest of evil."

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